THE Reconstructionist

Volume XII. February 7, 1947 Shebat 17, 5707 No. 20

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the Reconstructionist

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THE

Reconstructionist

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EDITORIALS

ONE MORE PALESTINE COMMISSION

THE deliberations and final decisions of the recent World Zionist Congress clearly reflect the new and significant fact that the seat of World Zionist leadership has definitely shifted to America. The factors making such development inevitable are too obvious to require detailed presentation. To qualify for the new responsibilities that this shift imposes on American Zionism, the Zionists of the United States need to acquaint themselves fully with all the relevant facts in the present Zionist situation and to explore the various possibilities for development of the Yishuv that these facts present.

Henceforth, American Jewry will no longer be able to content itself with playing the role of the Yishuv's prime financial backer, a role, incidentally, it has carried magnificently in recent years. Zionist leadership calls for more than financial means; it requires a complete grasp of the total situation of the Yishuv, a set of realizable objectives and a strategy adapted both to the realities of the situation and to the desired goals. Such leadership must look beyond the immediate political situation and reckon constructively with the permanent factors that determine the success of Zionist aims —with the economic, social, educational and religious life of Eretz Yisrael. Above all, it must envisage and plan in advance for the new relationship between the Yishuv and Diaspora Jewry that must be established, once Palestine's political status is determined.

Both areas, the internal development of the Yishuv and the Yishuv's relationship to the rest of world Jewry, bristle with complex problems. A few illustrations will suffice to indicate their complexity. If a Jewish state should emerge in Palestine, will it be possible, or even desirable, to continue the present organizational structure of Zionism? What voice, if any, can non-citizens, owing political allegiance to other states, have in the affairs of a Jewish state? What form should Zionism as a movement then assume?

No less pertinent and urgent are the problems presented by the internal life of the Yishuv. None, perhaps, is giving more concern to discerning Palestinians than the organization of the present system of education along party lines. With Jewish schools controlled by political parties, the spirit of partisanship and factionalism, already lying heavily on the Yishuv, is likely to increase. The results of the system, already visible in the Yishuv's youth, leave much to be desired. (We have ref-

erence not to Arthur Koestler's animadversions on the subject but to the serious study given the problem by leading Palestine educators and sociologists.) On every level of life in Eretz Yisrael, the social tensions (e.g. the Vaad Leumi versus the terrorists) point to a society in need of a positive constructive program embracing all aspects of the life of a modern community. Only the adoption of such a program can lead to the upbuilding of the Yishuv on the highest possible plane.

To be worthy of consideration, a comprehensive plan can only emerge from a thorough on-the-spot study conducted by a group of experts. What the group of economic experts headed by Robert R. Nathan did in the economic field needs to be paralleled by others in the areas of social relations, education, religion, etc. On the basis of these studies, the commission would submit a series of recommendations constituting a sort of blueprint for the future of the Yishuv. In order to insure the objectivity of its findings, the membership of the commission should be restricted to men who are not connected in any executive capacity or position of leadership with any Zionist party.

Who is to organize and send the commission? Our recommendation is that a conference of leaders of all American Zionist parties affiliated with the World Zionist Organization be called upon to pass on the personnel of the commission and to provide the means for its activity. If American Zionist leadership is to exercise its new role with true statesmanship it must project a complete program for the future development of the Yishuv; otherwise, all talk of the new responsibility of American Zionism is mere words. Only on the basis of a thorough study of the present situation by experts not personally committed to any predetermined partisan policy on specific issues, can such a program be built. We have had any number of British commissions and one Anglo-American commission to investigate Palestinian conditions, but we need one more, a Jewish commission, to help plan the future of Eretz Yisrael.

TRAINING FOR THE NEW JEWISH PROFESSIONS

FIVE Jewish Communal Agencies — the National Jewish Welfare Board, the American Jewish Joint Distribution Committee, the Council of Jewish Federations and Welfare Funds, the National Community Relations Advisory Council and the American Association for Jewish Education — have united on a training program for their professional personnel. The program, as reported in *Circle,* the organ of the J.W.B. "is designed to provide workers already on the job with needed technical skills and background directly related to the specific Jewish programs with which the five organizations are concerned: Jewish Center work, Jewish communal agencies, public relations, overseas and Jewish educational services." The Jewish Welfare Board, moreover, tries to supply some Jewish orientation even to prospective center workers by arranging for elective courses and seminars at some of our colleges. The J.W.B. provides the instructor and underwrites the course.

The adoption of such a program is an encouraging token of the growing realization that Judaism is more than a religious denomination. Judaism is the complex civilization of a historic people with shared memories, shared interests, common symbols and media of expression and a strong sense of a common destiny. As such its prepetuation and developmen under the complicated conditions of mod

n life demand the services of a diversity professions, all of which require an derstanding of Jewish life as a whole, addition to a knowledge of their own ecific problems and techniques.

The proposed program for professional aining undertaken by the five organizaons mentioned is a commendable step. should help mitigate the anomalous sitation which sometimes puts in positions professional communal leadership perns who lack even the elementary Jewh education which *every* Jew requires r intelligent Jewish living. This must ot be construed as a general indictment Jewish social workers. There are great umbers to whom it does not apply. But nat it applies to many is enough of an vil. The training program now projectd recognizes that evil and should be effective in reducing it.

Nevertheless, the proposed program is nerely a first step. We suppose that the rganizations which have adopted it reard it as a mere beginning and are preared to take further steps in due time. t is only a first step, because orientaion courses, taken after or just before ntering on a professional career, cannot ake the place of courses in the content f Jewish civilization and its historic deelopment. Without a sufficiently extenive knowledge of Judaism, its history, ts religion, its literature, its folklore, its rt and its sociology, one can get from an rientation course only a general indocrination which is inadequate to overcome rejudice and to provide the basis for ntelligent judgment.

As a next step in the right direction, ve would recommend that the Jewish Welfare Board and the other organizaions which have united on this training roject collaborate with the efforts being nade by the Jewish Theological Semiary to establish a University of Judaism. They would, of course, want and be entitled to a share of authority in the determination of the courses required for the professions in which they are interested. They would also no doubt want such courses to be free from any specific denominational ties with any particular school of Jewish religious thought, and in this too they would be justified. Such collaboration would involve problems but none that cannot be solved. The achievement of the ideal of a University of Judaism necessitates the abandonment of the denominational approach except, perhaps, in courses leading to the rabbinic degree. And Jewish social service will never receive the full respect and confidence of the Jewish community until a general Jewish education on a college level, as well as expertness in the necessary techniques, be made a prerequisite to professional status in that field.

LET'S SING!

WE Americans do not sing. We turn on the radio—good and loud—and we listen to other people sing. There is plenty of singing on the screen, by professional singers. But somehow amateur singing, singing for the love of it, is looked upon with a combination of contempt and suspicion. Young boys quite early get the notion that singing is for girls. Like dancing, it is the earmark of a sissy. This can be overcome only if the proud males are convinced that singing will help the school team win. An adult who is found singing is regarded as something of an idiot. What is there to be so happy about, he is asked, that singing is called for?

These melancholy thoughts are prompted by the observance of Jewish Music Month, for it occurs to us that American Jews have become thoroughly assimilated in this regard. The Jews of Europe were never so self-conscious about singing, be-

cause they lived in a world in which music was a nourishment for the soul. One sang not out of joyousness alone. So the mother sang over her babe, without consulting the psychologist; the *schneider,* who rarely had too much to be overjoyed about, sat cross-legged on his table and chanted something out of the *davening*; the *balagolo* (driver) let the reins lie loose as his nag trudged through the woods and he hummed a song which told of his poverty and the squalor of his home. Certainly, there were also happier songs—at weddings and circumcision parties. The Sabbath tunes were happier than the week day tunes, for mourning and sadness were forbidden on the Sabbath.

A friend tells the story of a visiting Palestinian in the home of a New York Jewish family. Several people were spending the evening together. What did they talk about? Naturally, Palestine and anti-Semitism and fund-raising. Suddenly, the Palestinian jumped to his feet and said, "Enough! Why don't we sing? In Eretz Yisrael we sing. I will sing you my favorite *Hashkivenu.* And with that he opened his collar button, cleared his throat and launched into his favorite Hashkivenu. The Americans looked at him aghast. A *meshugena* indeed! But the story has a happy ending. Before long everyone was singing and looking at one another smilingly in approval.

This is our appeal: Jewish Music Month will be observed in hundreds of communities throughout the United States. Programs are being arranged. Pianists are hunting up scores; singers are searching for Jewish songs; and even the small instrumental ensembles are tuning up for performances of the little heard Jewish suites. Finally, lectures are going to be given—hundreds and hundreds of lectures *about* music: how the Hasidim used to love to sing; how the Halutzim love to sing; how the synagogue always resounded (in the past) to the chants of the con gregation. And American Jews by th thousands will sit and listen. Please, leav a little time for singing yourselves! I won't sound exactly like the Collegiat Chorale or the Westminster Choir; an you will feel foolish at the beginning. Bu if you let yourselves go, and become fo the moment yourselves Hasidim, or Ha lutzim, or old fashioned worshipers, yo will never want again to sit idly by whil the professional singers have all the fun

REALITIES AND VALUES

THE FIRST REFORM SYNAgogue in Jerusalem has recently celebrated its tenth anniversary. To be sure, only in Jerusalem would it be considered a Reform synagogue. Its rabbi, Kurt Wilhelm, is a graduate of the Jewish Theological Seminary of America. Its ritual is the traditional one. The language of the service is—what else could it be?—Hebrew. Men and women are seated on different sides of the synagogue. Its single innovation is that no partition divides the men from the women, but merely an aisle.

Nevertheless, its rabbi had difficulty in getting the rabbinical courts, to which the government gives exclusive jurisdiction in matters of marriage, divorce and inheritance, to recognize marriages performed by him as legal. When Rabbi James Heller was in Eretz Yisrael, he tried, as reported in Rabbi Benjamin Schultz's column in the *National Jewish Post* of January 17, to get authorization for Rabbi Rosenberg of Haifa to perform marriages according to the Reform ritual but the most he could accomplish was to have marriages performed by Rabbi Rosenberg recognized as legal, if conducted according to the Orthodox ritual.

If, as we hope, we Jews will soon be called upon to constitute a state in Eretz

srael, we shall have to tackle the prob-
m of religious freedom. Religious Zion-
s should understand that clerical dom-
ation breeds atheism and sacrilege. In
e name of religion, they must take steps
insure freedom of conscience in the
wish commonwealth.

▼

American Zionists no long- interpret their role in the movement confined to fund-raising and political ropaganda. They are beginning to par-cipate actively in furthering the eco-omic development of the Yishuv.

The economic bureau of the Keren Hayesod, for example, reports an interest-ng project undertaken by the American ewish Farmers Committee for Palestine. This committee, which is headed by Dr. Arthur B. Goldhaft, who is in charge of he Vineland Poultry Laboratories of Vineland, N. J., and Professor Jacob S. offe of Rutgers University, has planned he establishment in Eretz Yisrael of a demonstration poultry farm.

Poultry farming in Palestine has devel-oped to a point where it supplies 65 per cent of the eggs used in the domestic market. But it does not supply much poultry for meat. It is expected that the demonstration farm will show the poultry farmers of the Yishuv how they can make up this deficiency.

Thus American know-how as well as American money is assisting in the build-ng up of the Jewish homeland.

▼

The United Synagogue has announced a plan to send "circuit-riding abbis" throughout the country to serve mall Jewish communities which are not arge enough to support a rabbi and a eligious school.

This is an important move.

In the old world, Jewish life in the mall villages, though not as creative cul-urally as life in the large towns, was pervaded with a spirit of genuine piety and loyalty. It was relatively immune to assimilationist tendencies which infected the Judaism of the more volatile Jewish populations, in large cosmopolitan cities.

In America, too, we need a "grass roots" Judaism, and there is the possibility of developing it in small semi-rural communities with relatively stable populations, if these communities are not cut off from the central sources of Jewish religious and cultural inspiration.

▼

The American Jewish Committee has launched an ambitious educational program. As announced by Dr. John Slawson, its Executive Vice-President, it consists of three projects: (1) the preparation of a 2,200 page study on Jews and Judaism, under the editorship of Dr. Louis Finkelstein, President of the Jewish Theological Seminary of America, with the advice and assistance of many leading scholars both Christian and Jewish; (2) the creation of an institute for research and exploration into the best methods of American Jewish education in the United States; (3) the strengthening of the spiritual resources of the Jews in post-war Europe and the rehabilitation of their spiritual and cultural life.

No doubt the question will be raised: how does a committee created for the purpose of defending Jewish rights come to interest itself in Jewish education?

The answer, as we see it, is: since Judaism is an organic civilization, it is impossible to get interested in any one aspect of it without becoming interested in others as a consequence. If, for example, we try to secure for our people freedom from oppression, we cannot escape such questions as: Freedom *for what?* What shall it mean to be a Jew in a free world? How shall Jews be taught what it means?

(*Continued on Page* 25)

Brothers All?

By ROLAND B. GITTELSOHN

ACCORDING to the apocrypha of the Hebrew Union College, when the late Mrs. Neumark, wife of the distinguished philosopher, first came to Cincinnati, a group of faculty wives took her under their maternal wing to teach her the English language. Since she was immediately absorbed by the city's social life, it is said that her very first lesson in English consisted of the following statement: "No thank you, I have had an ample sufficiency; any more would be a superfluity."

The Danger of Cherishing Illusions About Brotherhood

True or not in its original context, this conclusion can certainly be applied without exaggeration to chaplains and their observations since the end of the recent war. If, then, I risk adding superfluity to sufficiency, it is only because I believe it is time for someone to protest against the Pollyanna optimism which has been far too current since the war's end. One chaplain returned from service overseas to make the statement in public lectures that, in his three years of military experience, he had *never once* seen a case of anti-Semitism. An official of the Jewish Welfare Board came back from a survey of foreign fronts with the amazing assurance that, when men face combat together, there is no such thing as discrimination. That particular bit of optimism hit me via the mails just a day or two after I had myself endured the most discouraging, sickening instance of anti-Semitism in my entire career as a chaplain.

If this kind of nonsense represented nothing more than the foolish projection of wishes, perhaps it would not be s important to answer and deny it. Actu ally, however, it is far more serious an dangerous than mere wishful thinking It is the artificial confidence which pre cedes total disillusionment. Far too man American Jews have already live through the successive stages of (1) be ing sold a bill of goods that after th war all would be sweetness and light then (2) discovering for themselves tha prejudice and discrimination have sur vived the crisis of war; and finally (3) suffering a complete collapse of morale in the conviction that the war accomplished nothing. This kind of cynicism can be avoided only by being realistic in the first place. And realism in the first place requires that we recognize the existence of prejudice in the very midst of a wa which was presumably fought to destro it.

Indeed, why not? Why should anyone have been so naive as to suppose tha covering the outside of a man with a uniform would in any way change th deep-seated prejudices which existe within him? Before the war it woul have been manifestly impossible to hav gathered at random any thousand Amer icans without including among them a certain number who hated Jews. Why then, should we have expected to tak the same thousand Americans, and mere ly by clothing them alike, have ther purified from all such blemishes? An why, in particular, should we have sup posed that at a time of greatest frustra tion and insecurity, men would have le rather than more need for scapegoats?

The logic and pattern of history re garding such prejudice as anti-Semitis

so undeniably clear that even if one
d no actual experience to the contrary,
ere would be a strong temptation to
the rosy pictures of perfect concord
ought back by some of our chaplains
nply *cannot* be true. But we need not
y only on logic. Some of us *have* had
perience to the contrary, and it is time
w for such experience to be shared.

cidents of Anti-Semitism in the Service

It is not my purpose or intention to
ve here a catalogue of all the anti-
mitic incidents in thirty-one months of
perience as a chaplain. Two such in-
dents might well be repeated, however,
cause they show how distressingly deep
e the roots of anti-Semitism in Gentile
havior, and how long, therefore, the
uggle against it will take.

The first concerns a lieutenant-colonel
our Marine Division, a man who was
own to drive his men mercilessly. He
d no respect for religion of any kind.
e was no more a Jew than Goebbels
as. He was the only Commanding Offi-
r I had met while we were still in our
iteside training who would not even
cuse his Jewish men to attend their
der on Passover. But when, in a cer-
in phase of overseas training, he in-
ted that his battalion go out on Sun-
y maneuvers, and would not excuse
em for church, considerable numbers
men in his outfit were heard to curse
m as "that damn Jew who won't let
Christians go to church!" And no
mount of persuasion could have con-
nced most of them that their C. O. was
t a Jew. It was not enough that we
ere made to pay for the imaginary
ults of real Jews; we also had to be
countable for the real failings of im-
inary Jews!

The second incident illustrating the
ubborn, lunatic depth of anti-Semitism
men's minds concerned a marine ser-
geant who entered his tent at ten o'clock one night drunk. He walked in on a half-dozen men who were sitting there,—one of them a Jew. Staggering over toward the latter, he berated him as follows: "One good thing Hitler has done is to kill the Jews. The only trouble is that he didn't get all of them. I'd like to get back to the States in time to finish them off there too!" Fortunately the Jewish boy had enough good sense, no matter how badly he was shocked, not to join the issue there. He walked out of the tent and reported the incident to me the next morning.

After discussing the case with the sergeant's Protestant chaplain, the two of us decided to speak to him together. We were considerably surprised to find him a freckle-faced, ruddy-headed, typical farm boy from Iowa, and a hero at that. He had been at Tarawa. He was one of those who had pulled 75 mm. guns to within four or five dozen yards of murderous Jap machine gun positions to blast them away. What made such a boy speak as he had? We found the answer in a bowed, dejected head that didn't look up even once in all the time we spoke. It still hung downward as he finally mumbled: "I've never been so ashamed of myself in my life. The worst of it is that I don't really feel that way. Jews to me are like any other people,—some good, some bad. I guess I just lost myself in too much beer, and said things that have made me uncomfortable ever since. I've wanted to apologize to Willie a dozen times but didn't have the nerve." What an admission! What an indictment of human behavior! A man claims to harbor no hate against anyone. He succumbs to the influence of alcohol. And the very first thing his unbridled mind does, *by instinct,* is to run amuck against the nearest Jew! How many centuries went into the making of that miserable

moment? How many centuries more will it take to erase it?

Anti-Semitism Among Chaplains

Incidents of this kind are discouragingly revealing, but anyone with the least bit of realism might have expected them. What was not to be expected, and was therefore the more shocking when it occurred, was prejudice of no minor kind even among chaplains who are presumed to be brotherly men of God! Try as I do to be dispassionate and objective, I cannot escape the grim conclusion that, as a matter of actual fact, the very worst prejudice I met was on the part of my fellow-chaplains. I think back, for example, to the time when I made available for our regimental libraries copies of two volumes—the ADL collection called "Questions and Answers About the Jews," and the first edition of the JWB pamphlet, "Fighting for America." At a staff meeting of chaplains I announced that these books were available and requested the Protestant chaplains, who served in our Division as regimental librarians, each to take whatever number he wished for placement on his shelves. At the end of the meeting one Protestant chaplain voiced his vigorous objection to both books. He had previously read them. The JWB collection he refused to take because it "made Jews out to be perfect patriots." The ADL questions he rejected because one page stated that the Romans had crucified Jesus, while "anyone who knows anything at all knows that it was the Jews who were guilty." His final conclusion was: "If you want your Jewish boys to read this trash, give it to them yourself. I refuse to put it on the shelf for Christians to read!"

I think back with no less pain to the morning when I somehow found myself on the receiving end of a barrage from three of my colleagues,—two Catholics and the same Protestant described abo What I learned from them about Je was an illiberal education! I was t that the trouble with our government Washington was that too many Jews h a part in running it. I was assured th the entire Lincoln Brigade in Spain co sisted of Jews, which was to be expect since all Jews are godless Communists was charged with being a poor chapl because I spent too much time trying fight anti-Semitism in the Division stead of teaching Judaism! I was t there obviously must be something wro with Jews if people are not born pre diced, yet so many of them acquire an Jewish inclinations somewhere along t line. By chaplains!, by men at wh side I had lived and worked nearly year! The climax of that particular s sion came when one of the Catholics incidentally the most popular priest our Division—said to me as I sat the saddened and stunned beyond beli "Father Coughlin is the greatest Catho priest in the world. I would kiss t ground he walks on!" The reader w not be blamed if he reads of these e periences incredulously. I myself find hard to believe them now, nearly t years after they occurred.

The Truth About the Dedication of The Iwo Jima Cemetery

The most bitterly painful experien of this kind, however, took place later precisely at a time when it should le have been expected: in the midst combat itself. It is commonly suppo throughout the country that the serm I delivered at the dedication of the Fi Marine Division Cemetery on Iwo Ji was preached at a common, interdenc inational Service of Dedication. It w not. And therein lies my saddest exp ence of brotherhood in arms.

Our Division Chaplain, Warren

thriell, had indeed originally planned h a joint Service. First there was to a secular dedication, at which, of urse, the address would be given by r Commanding General. Immediately reafter all three faiths were to unite a combined Religious Memorial Ser-e, after which any group that so shed would be free to hold its own de-minational Service. As an eloquent ex-ession of his own devotion to the chings of Christianity and the high ths of democracy, Chaplain Cuthriell ited me, as spokesman for the smallest igious minority in the Division, to ach the memorial sermon. I learned r that, immediately after the an-uncement of his plans, two of our Pro-tant chaplains visited Cuthriell to ex-ss their vigorous objection to the Jew-chaplain preaching over graves which re predominantly those of Christians. s answer was that the right of the Jewish plain to preach such a sermon was cisely one of the things for which we re fighting the war. When that ap-oach failed, the six Catholic padres h us on Iwo sent their senior repre-tative to the Division Chaplain to ak for all of them. They were op-sed in general to any joint Service of morial, and they were opposed in rticular to a sermon preached by the wish chaplain! Futhermore, if he in-ed on carrying out his original inten-n they would refuse to participate or end!

All this I discovered only later. Ten ys had passed between the invitation preach at the cemetery and the day en Chaplain Cuthriell called me in to plain his dilemma. The objection of o Protestants he could withstand. The jection of an entire church, which uld surely have made a *cause celebre* t of the incident, was another matter. had no right to expose my senior to that kind of embarrassment. I withdrew. After a brief secular dedication, each faith went to its own specified corner to hold its own Service of Memorial. The sermon I had written for the combined Service was actually delivered at our own little Jewish Service. Perhaps it should be added here that not one word of the original manuscript was changed as a result of this incident. Whatever in the sermon may seem to reflect the background of its delivery had been written before any of the foregoing was even known to me.

I do not remember anything in my life that made me so painfully heartsick. We had just come through nearly five weeks of miserable hell. Some of us had tried to serve men of all faiths and of no faith, without making denomination or affiliation a prerequisite for help. Protestants, Catholics and Jews had lived together, fought together, died together, and now lay buried together. But we the living could not unite to pray together! My chief consolation at the moment was that another Jew besides myself would have been unacceptable as dedicator of the cemetery,—even though these very men professed to teach in his name!

Some Heartening Experiences

So the picture of wartime understanding is not nearly as lovely and unblemished as our professional backpatters would like to pretend. At the same time, however, it would be just as dangerous to assume that the kind of experiences described above constitute the whole picture as it would be to accept the other extreme of wishful thinking. Along with the heartache of open discrimination by fellow-chaplains, I found also much that was enheartening. Paradoxically enough, the wide publicity given my Iwo sermon was a direct result of the prejudice which prevented its be-

ing preached as originally intended. When the inside story of the cemetery dedication plans became known to the other chaplains in our Division, three of the Protestant ministers were so incensed that they boycotted their own Religious Service to attend mine as members of the congregation! It was one of these three men, following our Yizkor Service, who borrowed the only carbon of my sermon and, unknown to me, mimeographed several thousand copies which he distributed all over the island.

There were other encouraging experiences too. Had it not been for these, one could scarcely have stood the strain of prejudice. During a period of about two months when I was unavoidably separated from the men of one regiment, the Protestant chaplain of that outfit himself conducted weekly Jewish Services so inspiringly that I rejoined the men later to discover they were calling him *Rabbi* Van Meter!

Another true friend was Army Chaplain Newton C. Elder, whom I met on Iwo. The three Jewish marine chaplains who were involved in that campaign had all planned, on the basis of our preliminary briefing, to be back in rehabilitation camps in time for Passover. None of us, therefore, had arranged for Seder provisions. The campaign, however, dragged out to the point where it became obvious that our Seder Services would be held either on Iwo or on the ships that would be carrying us back. When Carl Elder heard of our plight he unassumingly secured a cargo plane and pilot, flew some 600 miles south of Saipan, and returned with nearly half a ton of matzos, gefilte fish, Haggadahs and wine, to be divided among the three of us. It is worth recording that each Friday night, while we remained together on Iwo, Elder not only rounded up the Jewish men of his outfit and provided them with transportation for Shabbat Services,—he also attended himself and worshiped with them!

One other inspiring experience remains with me indelibly. It was our last night on Iwo before sailing away. Three chaplains were still on duty in the Division Cemetery. Since bodies were still being brought in for burial, we held off our final Service of Committal as long as possible to be sure all would be included. Finally, as we descended into the long grim trench of graves, darkness had already fallen. Off to the west the last suspicion of light was reluctant to leave the sky. Overhead there were stars. It was the first night since our arrival that no sounds of firing could be heard from the cemetery. All around there was peace,—great, embracing, quiet peace. And three chaplains—a Baptist, a Methodist, a Jew—wearier than they had ever been before, climbed into the trench, stood there together before the last row of graves, and held the flashlight for each other as they prayed. It is just impossible to forget the brotherhood and love of men like these as it would be to erase the jealous hatred of the others.

What of the Future?

What does it all add up to? Is the picture bright or dark? Is the future clear or cloudy? The only honest answer is: no one knows. Though my present purpose is to report, not to evaluate and weigh, I am not sure I could add all up to the correct total even if I tried. There is, in the total picture, much to give encouragement and much to sadden and depress. My own feeling is that war, with its fears and frustrations, has had its way of magnifying and emphasizing both extremes. Those who came to the service with their hatreds, big and little, probably came out feeling them more bitterly than ever. And those

came with an initial stock of decent goodness, wtih faith in men of every creed, are stronger and firmer for the experience of war. The one positive conclusion which is inescapable is this: the record constitutes a damning indictment of the Christian Church. No organization can rightly call itself either Christian or a Church so long as it harbors among its leaders and spokesmen those who act as too many of my own colleagues did.

I found chaplains, divided in almost equal numbers, at both extremes. Perhaps the future belongs to the vast majority of ordinary people who are at neither. In time, they can join the men of bitter violence. Or they can remain indifferent and lose the fight by default. Or they can rise up in righteous wrath and give democratic understanding a new birth in the hearts and minds of men.

Commentary's Subtle Zion-baiting*

By MARK M. KRUG

EVERY issue of *Commentary* carries a statement of editorial policy which reads in part: "In sponsoring *Commentary,* the American Jewish Committee aims to meet the need for a journal of significant thought and opinion on Jewish affairs and contemporary world issues. Its pages will be hospitable to diverse points of view and belief. . . ." This study is not concerned with debating the question as to whether *Commentary* has so far become a journal of significant thought and opinion on Jewish affairs, but attempts to prove that its pages are not hospitable to diverse points of view and belief, and that its editors are guilty of a subtle but nevertheless pronounced anti-Zionist bias.

This policy pursued by *Commentary* is the more difficult to understand if one remembers that its sponsor, the American Jewish Committee, has recently adopted a vigorous pro-Zionist platform. Judge Proskauer's testimony before the Anglo-American Committee of Inquiry differed but little from that given by prominent Zionist leaders.

The editor of *Commentary,* who declared in his statement of policy, that the sole mandate he has received from his employers was to publish the best magazine he knows how, is "objective" to the point where he constantly plays up the pronouncements of the leaders of the American Jewish Committee on a par with those made by (*l'havdil*) Lessing Rosenwald and Elmer Berger of the American Council for Judaism.

Bias Indicated by Sidney Hertzberg's Column

Sidney Hertzberg, in his monthly column "The Month in History," succeeds in injecting into his piece just enough anti-Zionist poison to befuddle and confuse

* Zionism being so important an issue in Jewish life, the way it is treated in current periodical literature is also important and is a legitimate subject of public discussion. We have therefore seen fit to publish Mr. Krug's critique of the treatment accorded Zionism in *Commentary.* It would, however, be manifestly unfair to publish a criticism of the editorial policy of an esteemed periodical without giving it a chance to reply, particularly since many of our readers may not even have read the literature under discussion. We have therefore invited the editor of *Commentary* to reply to Mr. Krug's critique. This he has done in the article, "Commentary on Mr. Krug's Complaint," which also appears in this issue. —*Editors.*

many of his readers, but is always careful to cloak himself in the mantle of objective detachment so as not to be detected immediately as an enemy of Zionism. The *leit-motif* of his column seems to be the idea that the Zionist position is just another point of view. He desperately tries to create the impression that the Zionists represent a small minority of fanatics as compared with the overwhelming majority of reasonable, moderate and aloof Hertzbergs and a few Rosenwalds. Following Bevin's, Rosenwald's and John W. Vandercook's example, he always distinguishes between Jews and Zionists. Here are some examples: ". . . caught in major frustrations, the Zionists denounce each other." . . . "What did the Zionists get out of the Committee's ten recommendations?" . . . "For Jews who believe in Zionism their frustrations in the dilemma were compounded."

Hertzberg does not miss an opportunity to point out and to invent apologies for the outrageous betrayals of Jewish hopes and aspirations committed by the British. In the November 1945 issue he wrote, "Clement Attlee's Labor Cabinet was also trapped—though not helplessly—in the compulsions of Empire." . . . and elaborated in December: "Britain, though victorious was mortally wounded. . . If Soviet influence was to be kept out of the Middle East and if Anglo-American routes and resources were to be protected, the first job of the two powers was to insure a modus vivendi with Arab leaders."

These statements are an almost verbatim reproduction of the bunk that is being written almost daily by such Zionphobes and reactionary imperialists as Sir Ronald Storrs, Lord Winterton and Sir Edward Spears. Who are the Arab leaders with whom Hertzberg wants Great Britain and the United States of America to reach a modus vivendi?—Is it His Eminence, the Grand Mufti of Jerusalem, or his nephew Jemal el Husseini?

To prove his point that Zionist leaders do not represent the overwhelming majority of American Jewry, the cool and collected Mr. Hertzberg does not shy away from an obvious misrepresentation of facts. Let us carefully consider the following paragraph from his column in the December 1945 issue: "At one point Lessing J. Rosenwald, president of the American Council for Judaism, declared that an overwhelming body of American Jews opposed Zionism. Dr. Felix A. Levy, chairman of the Committee on Unity for Palestine replied with a claim that 80 per cent of the American Jewish community was actively in favor of the Zionist program. 'The enrolled Zionist membership in the United States,' he stated, 'was more than 400,000. *At the same time it was announced that the Zionist Organization of America had a membership of* 150,000.'" (Italics mine).

It is obvious that Hertzberg added this last sentence to imply that Dr. Levy grossly exaggerated his claim that 400,000 Jews are enrolled Zionist members in the United States. The truth is that Dr. Levy underestimated the enrolled membership of the ZOA, Hadassah, the Labor Zionists, Mizrachi and the Revisionists, which is about 500,000. It was *Commentary's* columnist who in this case was guilty of crass ignorance, or of wilful insinuation.

Commentary's columnist, looks upon the heartbreaking and persistent efforts made by the Zionist leaders and by the Jews in New York and elsewhere on behalf of the saved Jews in Europe, and the heroic Palestinian Jewry, with a paternalistic sufferance. He, the objective and dispassionate observer, looks upon all these vigorous speeches made by Silver and Wise and upon the anguish and protest of the tens of thousands who filled the Madison Square Garden, as antics of hot-

headed children. To him all this Zionist activity is: "One of the most intensive and sustained pressure campaigns in United States political history." Standing on his pedestal of unperturbed objectivity, Hertzberg adds: "In the supercharged atmosphere of mass meetings, open letter and resolutions, sober consideration of the political issues involved was rare." Mr. Hertzberg naturally felt that the Jewish reactions to the anti-Semitic statements made by the ill-famed General Morgan were too violent and unrestrained. Writing on the Morgan affair, in February, 1946, he apparently could not help but add a gratuitous insult directed at the Zionist leaders: "Since the end of the war the case (for Jewish justice) had been pressed pretty hard in terms of a militant Zionist program. Public figures who felt that this pressure was being overdone rarely said so out loud for fear of being misunderstood." These public figures evidently confided regularly in Sidney Hertzberg.

One wonders if Mr. Herzberg considered the strongly-worded pro-Zionist statements and resolutions issued by the American Jewish Committee and the many visits of Judge Proskauer, and Mr. Blaustein to the White House and to the State Department to urge the immediate abrogation of the White Paper and unrestricted immigration into Palestine also a part of the Zionist "pressure politics." If he feels that way he should have the courage to say so and take the consequences.

Mr. Hertzberg could not conceal his joy at that part of the Anglo-American Committee's report which rejected the demand for a Jewish State. "Assuming that the 100,000 refugees," writes this "unbiased historian" in the May issue, "were admitted into Palestine, the Zionist strategy would be vitally affected. . . . From that point on, it seems likely that the humanitarian and political aspects of Zionism would have to stand on its own *naked nationalistic merits.*" (Italics mine). Mr. Hertzberg's column will also have to stand from now on, on its own naked anti-Zionist prejudices.

It will do no good for the editor of *Commentary* to claim that Mr. Hertzberg has the right to his opinion, for which he alone is responsible. Since no editorials appear in *Commentary* and since Mr. Hertzberg does not write merely an occasional article, his column, which not only gives news of the month but interprets it, must be accepted as the editorial stand of *Commentary.*

Anti-Zionist Bias Indicated in Articles

In the eight issues of *Commentary* that have appeared so far,* five articles dealt with the political aspects of Zionism. Of these, one was written by Hannah Arendt, a well-known anti-Zionist; two by Mosche Smelansky, a member of the Magnes' Ihud Party, one by Robert Weltsch a leader of the Aliyah Hadashah Party in Palestine, which is opposed to the establishment of a Jewish State, and finally, one by Shlomo Katz, who represents the point of view of the "negators of the Galut" held by a small minority of American Zionists.

This is the full record of *Commentary* on Zionism. In eight months of its existence not one article representing the majority viewpoint on Zionism was passed by the editor who pledged himself to give space for "the broadest discussion of worthwhile opinion." Even the present and very commendable stand taken by the American Jewish Committee on the Palestine question was never elucidated in the pages of its own magazine.

Commentary "celebrated" the fiftieth anniversary of the publication of Herzl's

* Others have appeared since this article was written.

—*Editors.*

Jewish State with an article by Hannah Arendt, in which the father of modern Zionism was called a reactionary political charlatan and a crackpot. Dr. Arendt, fled from Germany to France in 1933, where she got a job in the Youth Aliyah office. After coming here in 1941 she became the featured contributor of *Commentary* and of another high-brow Anglo-Jewish publication. They seemed to delight in her ability to dress up her almost pathological hatred of Zionism and of the recognized leaders of Zionism in a high-falutin and pseudo-scientific style. Dr. Arendt writes in long-winded and confusing sentences and usually "explains" complicated issues with the method known best as *"obscura per obscurum."* This writer read her article on the Jewish State five times and these seem to be its major points:

(a) Herzl was a typical crackpot because "his extreme self-esteem was mixed with self-doubt."

(b) The author of the *Jewish State* was quite sympathetic to the modern anti-Semitic movements that began in his time. (If this idiotic statement seems incredible to our readers let them verify it in *Commentary.*)

(c) Herzl saw, on one side, nation-states arrayed compactly against Jews and, on the other side, the Jews in dispersion, and eternally persecuted.

Dr. Arendt cannot forgive Herzl his analysis of the Jewish position in Europe. Her experience in Nazi Germany and the time she spent in a concentration camp in France left her still convinced that Zionism is not the solution. She is convinced that: "We must come to feel ourselves part and parcel of the world in which we, like everybody else, are engaged in a struggle against great and sometimes overwhelming odds, and ye with a chance for victory, however smal and with allies however few—only whe we recognize the human backgroun against which recent events have take place, knowing that what was done, wa done by men (sic!) and therefore, ca and must be prevented by men." . . What can one do against such an un flinching faith in the goodness of human ity which prompts Dr. Arendt to cal even the Nazi murderers "men" and bab ble about the human background of re cent events. She has the perfect right i these United States to entertain thes and many more foolish notions, but wh did the editor of *Commentary* feel justi fied in allowing her to use the pages o his magazine to smear the sacred memor of Theodor Herzl?

To Dr. Arendt, the upbuilding of Pal estine has at most "answered the self hatred and lack of self-confidence on th part of those Jews who have themselve consciously or unconsciously succumbe to some parts of anti-Semitic propa ganda." Why should *Commentary,* spon sored by the American Jewish Committee whose president, Judge Proskauer, urge the Anglo-American Committee to rec ognize the great contribution that Jewis Palestine can make to civilization an who spoke in glowing terms about th heroic achievements of Palestine Jewry be used as a forum for Zion-baiting?

Space limitations of this article unfor tunately do not allow me to give a com prehensive answer to the two article published in *Commentary* by Mosch Smelansky. Suffice it to say that Smelan sky in an article in the July issue, omin ously entitled, "The Anglo-American Re port Points the Way," expresses his com plete satisfaction with that part of th Report of the Anglo-American Inquir Committee which stated that Palestin should never become a Jewish or an Ara

ate. No one would dare to question melansky's integrity, his love and devo- on to the Yishuv and his great contribu- on to the upbuilding of Palestine. His ews do and should command the re- pect of every thoughtful Zionist, but he nquestionably represents a small minor- y in the Yishuv, and his views are aared only by a minority of Zionists verywhere. The editor of *Commentary* ould have found it possible to give me space to the presentation of the ajority point of view.

It is high time to explode the fallacy perpetuated by the editors of some of the high-brow Anglo-Jewish publications that high literary standards and intellectual objectivity are *per se* related to anti-Zionism or to non-Zionism at best. Those who think that they can successfully and with impunity fight Zionism under the guise of literary pseudo-objectivity must be exposed and must be made responsible for obstructing the tragic fight for Zion in which American Jewry is now so wholeheartedly engaged.

Commentary on Mr. Krug's Complaint

By ELLIOT E. COHEN

THE title of Mr. Krug's curious article, "Zion-baiting," gives his case away. It acquaints s immediately with his attitude toward dependent thinking and discussion on ionist issues. Everyone will recognize the rm: it is borrowed from the vocabu- ry of Communist and fellow-traveler pologetics, and I fear it reflects a simi- r hostility to criticism in general, and all ideas that do not conform to an of- cial line. For a long time the term "Red-baiting" was used to disqualify ithout a hearing anyone presumptuous nough to voice an independent judg- ent on the Soviet Union or Communist ctivity in the United States. By now we now that the term "Red-baiting" is the d herring par excellence. It is the tactic f avoidance; it endeavors to substitute near and insinuation for discussion; it oes not answer criticism—it aims to si- nce the critic by impugning his good aith.

The text of Mr. Krug's article exhibits ther stigmata of this particular brand of olemics. It takes snippets of quotations, and quotations that are drawn out of their context and throws them together in an indictment loaded with sinister—and unstated—implications. It makes no effort to appraise fairly the *whole* tenor or thought of an article. The criteria of Mr. Krug's indictment are loyalty to fixed convictions, official positions, and the "good of the movement," and its sole effort is to catch the opponent off base. Placing no value on free discussion, it tries to make such discussion impossible from the outset by creating a kind of atmosphere in which it could never take place.

Approval of Commentary By Many Zionists

Fortunately for Zionism and the Jews, Mr. Krug's mode of argument seems to be quite exceptional among Zionists, even under the present conditions of emergency and stress. At least *Commentary* has found this so—and *Commentary* has never underestimated the perils involved in the free discussion of controversial issues at a time when the obligation to close ranks, act concertedly and sink differences of opinion is so strongly felt. That Zionists

have, nevertheless, not only taken patiently and in good part *Commentary's* free and open discussion of Zionist problems, but have actually welcomed it—this has been immensely encouraging and, parenthetically, has served to confirm again our faith in the tenacious interest of Jews in intellectual values and procedures.

Our subscription rolls show a large number of readers whom we know to be Zionist leaders and workers; but in a year of existence we have had no more than half a dozen cancellations by irate subscribers. At the same time many letters of praise have been received from Zionist readers who, though differing with opinions expressed by *Commentary* writers, do not hesitate to say that they are stimulated and informed by them. Among well-known Zionists who have praised *Commentary* are Louis Lipsky, Eliyahu Epstein of the Jewish Agency, Meyer Weisgal, Israel S. Wechsler, Mordecai M. Kaplan—men who, I daresay, are as allergic to subtle enemies of Zion as is Mr. Krug. Two Zionist youth organizations, Masada and Habonim, have used articles and reprints from *Commentary* as part of the educational programs of their chapters; and the director of publications of the Zionist Emergency Council, in requesting our permission to circulate Hal Lehrman's article on Egypt, wrote that it could hardly be surpassed in its usefulness to the Zionist cause by anything produced within the Zionist movement itself. Shlomo Katz's article, "Understanding Jewish Resistance in Palestine," was circulated by a Zionist organization that held this article to be the finest exposition of the aims and problems of Haganah. As a matter of fact, many good Zionists have told us that much of the most significant thinking done on Zionism during the past year has appeared in the pages of *Commentary.*

Commentary's Choice of Articles on Zionism

Perhaps we should mention—Mr. Kru very carefully does not—that *Comme tary's* pages during the past year mad available "The Journal of Kibbutz Buch enwald," that extraordinary collective au tobiographical journal which presente the Zionist hopes and achievements of th Buchenwald concentration-camp pioneer We have also had the illuminating firs hand dispatches of Meyer Levin, Robe Weltsch and Mr. Katz, and the remarl able appraisals of the Palestine scene b Mosche Smelansky. Are these people Zion baiters? Or are such other *Commenta* contributors as Gerold Frank, Marie Sy kin and Victor Eppstein? They are a staunch Zionists—Mr. Krug knows i Yes, we printed Hannah Arendt's artic on Herzl, and we were proud to be ab to present this analysis of the significanc of Herzl's personality and ideas again the background of 19th century Europ More than one of the editors of *Con mentary* found much with which to di agree in Miss Arendt's article — as d many Zionists. But we also believe—as d many Zionists—that this article was o of the most rewarding analyses of th origins and course of certain strands Zionist ideology to have been printed recent years. (For those readers of *T Reconstructionist,* who wish to read th whole and decide for themselves, M Arendt's article appeared in *Comme tary's* May 1946 issue.)

It is perfectly true that the offici Zionist point of view has not appear in our pages as often as the editors ha wished. To be sure, this position in outline and detail is already quite famili to Jewish readers through official Zion publications, advertisements, and br chures that are available on a large sca It is also true that—perhaps because the pressure of events—little fresh int

tual appraisal and re-thinking of Zion- problems has been forthcoming from icial sources. We have had hopes of blishing expositions of the present Zion- position and of Zionist aims and as- ations by both Emanuel Neumann, e-President of the Zionist Organiza- n of America and Hayim Greenberg, tor of the *Jewish Frontier*. Both were ited to write for us months ago, both cepted, and we are still looking forward their manuscripts. They say they are y busy men. We believe them.

Defense of dney Hertzberg's Column

Mr. Krug complains about Mr. Sidney rtzberg's monthly report on the events the month as they affect Jewish life, he Month in History." That Mr. Hertz- g's department is a continuous feature es not make it the editorial department *Commentary* any more than the nthly appearance of "The Study of n" or "The American Scene" or any er regular *Commentary* department kes them—Mr. Krug's ingenious *pilpul* withstanding. It is Mr. Hertzberg's icult and unrewarding assignment to p his eye on the march of actual fact vents, governmental decisions, declared icies, documents and public records— l to give a picture of what is happen- . The nature of Mr. Hertzberg's task such as to make a certain amount of rt-burning on the part of many read- almost inevitable. The facts are often y unpleasant indeed. They have a way running counter to our wishes, hopes l desires; they also run counter to ny official claims and propaganda ements. The need to be comforted, to e a fairer face put on hard, obtuse, uman facts, is one of the deepest hu- n needs, and it is today particularly by Jews, for obvious reasons. If Mr. rtzberg's column seems austere and unsympathetic, often almost forbidding, it is because it refuses—by mutual agreement—to comfort us when events do not justify comfort. Otherwise it would be doing, ultimately, a disservice to Jews, who, like everybody else, are better off in the possession of the truth than in the possession of illusions. It may be pleasanter to lull oneself with half-truths, but it is safer to have the whole truth.

As it happens, letters from our readers would indicate that Mr. Hertzberg's column is perhaps the most highly respected feature of our magazine. While certainly open to difference of opinion as to interpretation, his column has won recognition in most quarters as a remarkably fair and objective monthly appraisal of events, and we marvel at its consistent accuracy, considering how contradictory and fragmentary the source material often is. Many competent people have said that the most careful and informative of all summaries of the actual provisions of the much discussed but too little known plans for Palestine—the Anglo-American Report, the Morrison Plan and the partition plan—have appeared in Mr. Hertzberg's department.

Now I shall let Mr. Hertzberg speak for himself. He writes:

"Mr. Krug complains that I am not objective. He also complains that I regard the Zionist position as 'just another point of view.' I suggest that the two complaints are contradictory. Obviously Mr. Krug's real complaint is that I do not regard official statist Zionism as the only point of view. I do not; and I can understand his pique at my presentation and analysis of the British and Arab positions as well as the Zionist position. What I cannot understand at all is his misleading quotation of my words out of context and his assumption that I personally adhere to the positions which I make an effort to present.

"I offer two examples:

"He quotes the following sentence from my November 1945 department: 'Clement Attlee's Labor cabinet was also trapped—though not helplessly—in the compulsions of empire: This sentence he offers as an example of 'an almost verbatim reproduction of the bunk' of 'reactionary imperialists.' My very next sentence, which Mr. Krug did *not* quote, reads: 'The Labor Party's devotion-by-resolution to the Jewish homeland, Zionists realized, would always be secondary to the Labor government's inherited imperial commitments.' "

The second example. I reproduce one of Mr. Krug's paragraphs:

"Mr. Hertzberg could not conceal his joy at that part of the Anglo-American Committee's report which rejected the demand for a Jewish State. 'Assuming that the 100,000 refugees,' writes this 'unbiased historian' in the May issue, 'were admitted into Palestine, the Zionist strategy would be vitally affected. . . . From that point on, it seems likely that the humanitarian and political aspects of Zionism would have to stand on its own naked nationalistic merits."

Mr. Krug has here gutted and misquoted my remarks so unskillfully that he has even made them ungrammatical. I quote my paragraph as I originally wrote it: "The Zionist reaction to the report was slow in taking shape. Assuming that the 100,000 refugees were admitted into Palestine, the Zionist strategy would be vitally affected. Saving refugees, building a home land, and the formation of a Jewish State had all been part of Zionist propaganda. From this point on, it seemed likely that the humanitarian and the political aspects of Zionism would have to be clearly separated. The demand for a state would have to stand on its own naked nationalistic merits."

The fair-minded reader will, I belie share Mr. Hertzberg's indignation.

We are pleased with Mr. Krug's v accurate statement that the articles *Commentary* he complains of are at riance with the American Jewish Co mittee's official position on Palestine. finds this "difficult to understand," he is almost alone in his bepuzzlement. was made clear from its beginning t *Commentary* is a free and independ review, and that it is in no sense a ho organ of the Committee or an instrum for the furthering of its political d trines or position. *Commentary* is sp sored by the Committee as an encoura ment to fruitful thinking, from var and diverse points of view, on Jewish fairs in relation to the basic issues of time. The Committee recognizes t hospitality to differences of opinion is dispensable to this purpose. The offi of the A.J.C. know that there are cert practical dangers inherent in the proc ures of thought and discussion: act may sometimes be confused and perh impeded, accepted thoughts may be casionally flouted, and some toes may stepped on—including their own. the A.J.C. is willing to take the risk, cause it believes thinking and free cussion vital to the Jewish future. any case, it has faith in the exercise thought—*lishmah*.

The charter under which *Comment* functions is a good one, and the edi have tried to realize the opportunitie offers. They have not solved all t editorial problems, and welcome the c cism of thoughtful and interested peo I know that our writers do, too. door at 425 Fourth Avenue is wide o as almost everybody in Jewish life kn by now. . . .

We appreciate the courtesy of the portunity offered us to answer Mr. Kr criticism in the pages of *The Reconst*

ionist, but we are also frank to say that we would have considered it an even greater opportunity had that criticism been more thoughtful and, especially, more honest in its means. Candidly, we can see no useful purpose in encouraging such criticism as Mr. Krug's piece. Its value at most is symptomatic: it is but another specimen of the kind of emotional, incompetent and malicious thinking that all too often plagues (and misrepresents) Jewish community life.

Artists in Search of Their People

By CORINNE CHOCHEM

SITTING one Saturday afternoon lost in thought, I had not realized that night had fallen. Awakened by the jangling of the telephone, I thrust out my hand, groping in the misty light for the receiver.

"Please, may I speak to Corinne Chochem? This is Darius Milhaud."

My heart stopped. "Where are you?" I managed to articulate.

"I am en route to conduct in Mexico City. How did you like my arrangement of *Hanitah*? It was wonderful working with it."

Then I remembered that his calling me was not so strange since I had been corresponding with him for some time. But although we had exchanged letters, his name remained as legendary to me as that of Pablo Picasso, Thomas Mann, or Albert Einstein, the giants of the world of art, literature, and science.

After he had hung up, I remained sitting for a long time trying to recapture the eagerness and excitement with which this composer responded to a Palestinian folk melody. I recalled again and again how he enunciated *Hanitah*. No longer was Darius Milhaud some one far away, from another world, but one of my people. There and then, somewhere in my subconscious, the plan must have been formulated for me to seek him out in person.

Shall I begin from the beginning? It is a long story. The story of this project starts as usual . . . the second of passionate conception, the long months of execution, and the ardent hope that the conclusion would be a contribution to the whole of our cultural life.

Some years ago I put together a book, "Palestine Dances," — music, directions, and all. It won favor with our young people. Its warm reception and popularity led me to believe that Jewish youth was again eager to experience its culture, rather than to sit and listen to lectures on what is Jewish culture. With this new awareness, I organized the Folk Art evenings at the Jewish Theological Seminary. My purpose was twofold: to present Jewish folk art on the stage, and to have audience participation in the singing of our folk songs as well as in the dancing of our dances. Because the walls were practically pushed out to accommodate all who came to participate, this project was carried on year after year. I soon realized that I was running out of new folk dances to be presented and taught, and so necessity forced me to create dances and aroused in me the ambition to prepare material for a new book soon to be published, "Holiday Dances." This step led me to seek even further horizons.

Strolling one day on the Campus, at the University of California, I suddenly stopped, arrested by a familiar tune.

"Why, it's a Horah!" I followed its sound and was soon running upstairs. Opening two doors of a large auditorium, I saw a scene familiar, yet always new. A tremendous circle of more than a hundred people, with faces of every nationality, including those of Japanese, Negro, Filipino, were absorbed in executing the steps of the Horah, following directions of the dance instructor. At the piano I noticed the book, "Palestine Dances," worn from use, prominently displayed. "But so slow! Put more life into it! Tempo! What's holding them back?" I kept thinking, and had to restrain myself from shouting it. "Gosh!" if only once they had seen how the Horah is danced in Palestine! Or heard its Halutzim sing its songs.

To convey the spirit! If only I could convey the spirit! This one thought kept running through my mind all hours of the day. I was restless. I stopped working on my new book.

Then I became obsessed with a desire to have actual records made of these tunes to accompany the dances, as other nations have—the Russian, the Polish, the French, the Scandinavian — to create their specific color and flavor.

From the time that idea came upon me, I could no longer rest. But how to begin?

I was spending the year in the City of Los Angeles, so terribly far from New York and friends. I tried to interest some musicians of that city, but Hollywood with its enormous salaries proved too much competition for the little I could offer for such work.

Months passed. In desperation I wrote to a friend in the field of music. She immediately replied, enthusiastic at this idea, and insisted that I see Ernest Toch, residing on the West Coast. I went.

With great excitement I stood at the door of Ernest Toch's house, waiting for it to open. I entered a huge long room with a soft green carpet, walls covered with books, and from the far end leaving the piano, Ernest Toch came down the room to greet me. Never was a voice gentler, nor eyes softer. He seemed to have been waiting. Waiting for one to come. So easy to talk to him . . . not necessary to urge, convince, explain . . of course, he will help. All his colleagues will join in arranging these melodies. He sits down to phone the Italian-Jewish composer Castelnuovo-Tedesco, Maria Tedesco, to-night he will write to Darius Milhaud, the French composer. He suggests the type of orchestra, is concerned about the finances, insists that we are all partners, encourages my getting up to show him some of the dances—chooses a Hasidic dance and a very modern Palestinian one. He tells of a choral recitative—Haggadah work—he had composed as a tribute to the Jewish community of Los Angeles, when he first came there. "Has it been published?" I asked.

When, oh when, will our people know enough to cherish and appreciate their creative artists—show them how much we need them—prove to them how much we want them?

When I met Maria Castelnuovo-Tedesco, I recalled reading in Professor Ewing's book, "Music for the Millions," quoting this composer, "When Heifetz asked me to write a new concerto for him, I felt I wanted to express another aspect of my personality—the Jewish one. It was also the time when the anti-Semitic movements started and became harder in central Europe, and my reaction was that I felt proud of belonging to a race, so unjustly persecuted; I wanted to express this pride in some large work, glorifying the splendor of the past days and the burning inspiration which enflamed the envoys of God, the Prophets." (The concerto inspired by

his concept, consists of three movements: Isaiah, Jeremiah, and Elijah.)

A journey of 500 miles to Mills College, to meet with Darius Milhaud, was well rewarded.

It was noontime, and on the outdoor refreshment terrace, where we had arranged to meet, Darius Milhaud and I sat down to break bread. I was bewildered by the animated conversation across the tables in many tongues. We sat and talked. I was taken aback by his sudden brooding expression when he revealed his painful awareness of the current events in Palestine. He was well informed and deeply concerned. As I looked at his magnificent head, it struck me as almost Biblical. Later, at tea in his home, he spoke of his Sephardic origin, of his ancestors who have been living in France for many generations, carrying on their Orthodox traditions, of his early impressions of the Sephardic synagogue. Then he treated me to the rare experience of listening to the recordings of his treatment of Jewish ritual music. He told me how, in Paris one day, he heard a Jewish folk-singer, and was so impressed and moved, that he composed in the folk medium.

Another time, at his home, he introduced me to his young son, an art student, and was so proud to relate that three years ago his son was Bar Mitzvah in a synagogue in Oakland, California.

The heartening experience of meeting these artists left me with the great hope, that our Jewish people would become more aware of the richness these artists have and are ready to contribute.

The sympathy and willingness on the part of such internationally famous composers to participate in a project such as mine makes me further hope that this will lead to closer contact between our people and its artists.

Random Thoughts

BOTH men and nations have to learn that the alternative to delusions of grandeur is not necessarily delusions of worthlessness but a sense of reality.

* * *

To want is misery, to be wanted is happiness.

* * *

A philosophy is a mythology in which you believe; a mythology is a philosophy in which you do not believe.

* * *

Anything that is separated from its context is like the hole of a doughnut minus the dough.

The main purpose of education should be to train the imagination to see everything with as much of its context as possible.

Hillel's precept, "Do not judge your neighbor, until you are in his place," stresses the need of seeing our neighbor's life with its entire web of circumstances.

That is the most ethical use to which the imagination can be put.

How to mould the imagination into an instrument to reveal the full context of our neighbors' lives is the main question which should engage the contestants for the prize offered by the Institute for Religious and Social Studies for a workable solution of "Problems of Group Adjustment."

* * *

To assume with the scientific econo-

mists that the individual cash incentive is the most potent factor in human life is to believe that man has the soul of a cash register.

* * *

For law to remain supreme, laws must be subject to change.

* * *

Our real nature comes to the surface when we are anonymous, and when we are of a crowd.

* * *

The Greek deities were originally blocks of wood or stone.

They were worshiped as deities, because they were believed to have come down from heaven and to have power.

Later, great sculptors like Praxiteles and Phidias substituted their marvelous statues for those rough-hewn, time-blackened blocks.

The people preferred those blocks.

Moral: Whenever you prefer the old, just because it is old, you are something of an idolator.

* * *

We should cultivate the habit of not being the slaves of habit.

* * *

The radical who is a fanatic about his doxy is no less given to ancestor worship than the orthodox. The only difference is this: the orthodox believes that his ancestors were wiser than he; the radical is sure that he is wiser than his descendants will be.

* * *

A provincial dialect, when used by a great poet, becomes a national language. This was the case with the Tuscan dialect which became nationalized through Dante's writings. Likewise a national religion becomes universalized, when a great prophet makes it the medium of his teaching.

* * *

Dialectic, which is the process of self-correction, inherent in life and mind, wi ultimately eliminate the atheism fro Marxist dialectics.

* * *

There is such a thing as carrying t extremes even the principle of the golde mean.

* * *

Socrates in "Phaedrus" says: "Tree and fields, you know, cannot teach m anything, but men in the city can."

Rabbi Jacob, who lived during th second century, said: "He who walks b the way, and studies, and breaks off hi study, and says, 'How beautiful is thi tree! How beautiful is this fallow!' hin Scripture regards as if he forfeited hi life."

Both Socrates and Rabbi Jacob treate nature as a source of distraction fro man's true destiny.

The Sages of the Talmud lacked th balanced view of life, expressed in th nineteenth Psalm, where both nature an Torah are represented as the revelatio of God.

* * *

So far did those Sages get away fro nature, that a thunderstorm was to the no mere thunderstorm, but a reminde of the giving of the Torah as picture in the book of Exodus.

This is how we have come to recite, o sing, the twenty-ninth Psalm, which is description of a thunderstorm, when w put the scroll of the Torah back into th ark.

* * *

That same Psalm concludes with th verse: "The Lord gives strength to Hi people; the Lord blesses His people wit peace."

The comment on that verse in "Th Bible for Today," a recent Oxford edi tion of the King James version read thus: "The people of God see, but d

t fear, the devastating storms that eep over the earth. . . . In spite of the naracter of the storms, God's character s known to be gracious and steadfast." In this comment, we have a reunion nature and revelation.

* * *

The House of Israel cannot afford to one-tenth unionist and nine-tenths se- sionist.

* * *

Wie es sich christelt, so juedelt es sich," What Christians make of their Christianity, Jews make of their Judaism), said Heine.

He said that in mockery. It happens to be an inevitable fact.

But though it is inevitable, it does not mean that Jews have to follow their neighbors blindly, and have no choice in the matter.

It is also a fact that not all Christians make the same thing of their Christianity.

Some are retrogressive and irrationalist, others are progressive and rationalist.

REALITIES AND VALUES

(*Continued from Page 7*)

THE CONTRIBUTION THAT wish civilization can make to the total- of human culture is gaining increasing ognition in our colleges and univer- es.

New York City College has announced t it will include in its liberal arts cur- ulum courses in elementary and ad- nced Yiddish. The courses will be ecially adapted to the needs of social nce students who intend going to Eu- e to work with Jewish displaced per- s. Maybe more of our Jewish students l now be able to open a Yiddish news- er in the subway without feeling em- rassed.

City College also announces courses in history and literature of the Jewish ple, which will be taught by Rabbi hur Zuckerman, director of the B'nai ith Hillel Foundation at the college. line with a centennial year policy of school to "broaden relations between community and itself," the general lic, as well as the regular student ly, will be admitted to these courses.

THE VIRGINIA HOUSE OF legates recently passed a bill making it unlawful for any person to handle poisonous reptiles in public gatherings in such a manner as to endanger human life.

The occasion for the bill was the practice of a religious cult which used snakes in order to demonstrate that faith rendered its adherents immune to snake venom. That a number of deaths resulted from the practice did not deter them. Nevertheless, the legislators had to frame the bill very cautiously to avoid prohibiting the "free use" of religion.

They might have cited a good Biblical precedent for their action. We are told that King Hezekiah broke down the serpent image on a pole, known as Nehushtan, which tradition declared to have been set up by Moses (II Kings 18:4). According to the book of Numbers (21: 7-8), all those who looked up to the serpent image were safe from the bite of the fiery serpents. Nevertheless, Hezekiah did not hesitate to destroy Nehushtan in order to abolish the superstitious and idolatrous rituals which the fascination exercised by snakes seems to have inspired then as now.

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